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WEEKLY REVIEW.

—The *Friend of India* believes that at least a million sterling is raised by Protestant Christians for the evangelization of India. It seems to us that this is altogether an exaggerated estimate. Our contemporary thinks that three-fourths of the money raised for Foreign Missions in England and Scotland is expended in India. We doubt if more than half of it is raised for India. Not ten per cent. of the vast expenditure of the British and Foreign Bible Society (one of those enumerated) is ordinarily for India. There are about 550 foreign missionaries in India; if we calculate their salaries at an average of £250 each, that amounts to £137,500; treble this for the total expense and we have £400,000, which is probably above the mark.

—Two women were drowning in a tank; some persons who were at hand would have gone in to rescue them; but these were low caste persons, and were forbidden to defile the water by their touch; so the women perished. Should not these sacred guardians of the tank be arraigned for homicide?

—We learn from the *Christian Advocate* of Sydney that the news of what God is doing in Scotland and Ireland, has greatly impressed Christians there and led to the appointment of meetings for united prayer. The ministers meet at 11 A. M. and pray together till 12, when the public meeting begins. Deep interest is manifested. The *Advocate* says:

> "We regard the present as pre-eminently a time when, if we are faithful to our trust, we may expect a revival which shall surpass all those which have been vouchsafed to the Church. We have arrived at a great crisis in the Christianity of our century. The Christian world is beginning to turn to God. The extreme forms which evil has assumed, are leading Christian people to arouse themselves to meet them in the name of Christ."

—We regret that our notice of the opening services in the Baptist Church, Poona, was in one respect defective. The Rev. Baba Padamanji was present, and took part in the proceedings by leading in prayer.

—We have pleasure in mentioning a weekly meeting for united prayer in the house of the Rev. Mr. Weatherhead, Girgaum, held every Tuesday morning at 7½ o'clock. Christians of all bodies are invited to join in this meeting for prayer for a revival of God's work.

—*On Guard* is a Temperance Magazine published at Agra. It is true that a copy of the *Guardian* addressed to the Editor of *On Guard* was returned to us from Agra the other day, with a written notice that 'no such press' existed there; but as we receive our copy of that magazine from Agra regularly, we conclude that the Indian Post (like Homer) sometimes nods. The number for July contains an eloquent and well-reasoned Lecture on "The Liquid Tyrant" by Captain Angelo, Brigade-Major, Agra. Alcohol is a poison, and it is considered first as a drug, 2, as an article of consumption, and 3, as a luxury. We have marked some portions of it for our Miscellany.

—A friend the other day was telling us about the medical attendance enjoyed at a station with which he was acquainted. The Materia Medica of the physician in charge was remarkable for its simplicity. "Take a little brandy. All you want is some brandy. A little brandy occasionally will do you a world of good." It did not make much difference what the ailment was; brandy was almost invariably prescribed. Many of the patients were very docile under this treatment; even if they did not get better, sickness seemed for the moment to become a much more bearable thing. Are our doctors going over to homœopathy? Because brandy has so much to do in inducing disease, is it concluded that it must be effectual in subduing it? We should require something more than the phrase 'like cures like' or 'a hair of the dog that bit you' to persuade us of the efficacy of brandy in ordinary disease. It seems a strange point for the medical student to reach, after having spent years in the study of the virtues of some thousands of drugs and combinations; it seems as though he was faithfully obeying the injunction of Shakespeare, 'Throw physic to the dogs.' Are any functions left for the Royal College of Surgeons?

—With reference to the remarks of H. W. on Protestant Children in Romish Schools, we would mention again the testimony of Mr. Chiniquy, now a Protestant minister but originally a Romish priest in Canada. He says that while he was connected with the Church of Rome, he admitted ninety persons converted from Protestantism into that church, almost all of whom had been converted by means of nuns and nunneries. Quoting this some years ago, we mentioned at the same time that two cousins of our own, sent in their childhood to a nunnery, embraced Romanism some ten or twelve years after they left the nunnery, just through the force of those early impressions; and they even persuaded their brothers to turn with them, and become priests. That the Romanists in India are successful in their educational measures, is evident enough from the heartiness with which they prosecute them: but it is certain that nothing short of submission to their church is regarded by them as success.

—A copy of a letter, written by a Chaplain in this Presidency to a Missionary, will be found in our Correspondence columns. We withhold the name of the Chaplain, though we have no reason to suppose he would decline the widest publicity for his sentiments, in which he evidently sees nothing to be ashamed of. The missionary to whom he writes has been in the country more than a quarter of a century. The three Indian bishops of the Church of England acknowledge, in their joint pastoral letter, with thankfulness, the good done by the missions of other churches in this country. The letter now published will show them how much missionary zeal exists in the breast of one of their clergy; a zeal that would banish from the Presidency, as unauthorized intruders, at least three-fourths of the missionaries now labouring in it.

—We acknowledge receipt of a Gujarati book in three volumes, entitled "The Folk-Lore of Gujarat." It is made up of legends and stories popular in Gujarat and Kattyawar. The author, or compiler, acknowledges in a preface that 'he has touched them all up more or less for dramatic unity.' There would have been no scholarship, he thinks, in a verbatim report. So he has added 'pages altogether, to give artistic completeness.' He has altered some of the stories, giving them a different *dénouement*. It seems to us that what scholars would demand of him is first of all fidelity, the folk-lore by itself; though we dare say the ordinary reader, seeking simply amusement, will be glad to have the fictions in the best shape in which they can be put. The work, though written by a Parsee, is written in pure Gujarati as distinguished from Parsi Gujarati. He says he has been in the habit of taking a note of picturesque and original words and phrases. He has done the same thing, we should judge, in English; but instead of improving his English diction, these out-of-the-way expressions, used in connections very different from those in which they are commonly found, only disfigure the style of the writer. He would write better English if his vocabulary were not so large. The question arises, If the author would not have spent his time to better advantage, by translating into Gujarati something fitted to take the place of these legends and tales? As the book appears in Gujarati, it is evidently intended for circulation among the very people that are accustomed to listen to these stories, and its effect will be to encourage them in the attention they give to them. We should think these books, or some portions of them, might be useful to foreigners wishing to acquire a knowledge of the Gujarati language.

—The Turkish Government, it is said, has formally announced to the United States Minister that it intends to adhere to its recent order prohibiting the sale of the Bible in Turkey. If the Porte has really taken this foolish step, it will prove to be about the greatest mistake yet made at Stamboul. The history of the world in the last 30 or 40 years shows demonstratively that no government can stand that prohibits the circulation of the Bible.

—Mr. Pratap Moozumdar, one of the Calcutta Somajists now in England, delivered a

lecture in London last month on "the spirit of the religious movement in India." It appears that the only religious movement in India he is acquainted with, is that with which he and Baboo Chunder Sen are connected. But his hearers must have been surprised at one statement made by him.

"He showed that this movement began about forty years ago in the spirit of prayer to God. That they subordinated all their differences to piety. That they strived more and more to be helpful to one another, and to live pure lives; and that as years rolled on their advanced thinkers and minds became more and more enamoured with the holy and loving Christ."

The advanced thinkers and leading minds of Brahmoism, according to this testimony, are becoming more and more enamoured with the holy and loving Christ. This is good news indeed. "If ye love me, keep my commandments." "Ye are my friends if ye do whatsoever I command ye."

—MESSRS. Moody and Sankey have revisited Dundee for a few days. No church or building was large enough for the audiences; so the meetings were held in Barrack Park. For four successive days the attendance was from 10,000 to 16,000 daily. "There was no sensationalism in the service and no frothy excitement in the audience." But there was the absorbing interest caused by the realization of the most momentous of all truths. The Bible-readings and Inquiry-meetings were as usual. The power of the Lord was present to heal. Mr. Moody has since left for Aberdeen.

—WE acknowledge receipt of the Report of the American United Presbyterian Board of Missions for 1872-3. The Missions under the care of this Board are in Syria, Egypt, India and China. The missionaries are 13 in number, of whom 7 are in Egypt and 3 in India. The Mission in Egypt was established in 1855, and numbers 431 communicants; in the schools are 1170 children, Greeks, Jews, Copts, Maronites, Moslems, Protestants, Catholics and Armenians. The stations occupied in India are Sealkote, Gujranwalla, Zafferwal and Gurdaspore. The Report says: "With his usual enlarged and noble liberality, H. H. Dhuleep Singh forwarded early in the year to the Mission in Egypt, his generous marriage donation of *one thousand pounds sterling.*"

—A correspondent, whose letter will be found elsewhere, is much displeased with us for a paragraph in our last Epitome regarding the late Rev. Mr. Bellew. We are sorry to have hurt his feelings, but cannot agree with him in the censure he pronounces upon us. We should not have referred at all to Mr. Bellew, if the daily papers had not published sketches of his career without anything to intimate that the renunciation of the ministry of the Gospel for public dramatic readings was a dereliction of duty. Mr. Bellew was either called of God to preach the Gospel, or he was not; if he was not, then as a chaplain he was in a false position and worthy of severest condemnation; if he was, then it was, as we understand the matter, a failure in loyalty to Christ when he became a public dramatic reader. When he became a Roman Catholic, he himself pronounced the greatest condemnation on his past life, inasmuch as the Romish Church denounces as heretics, certain of perdition, all who are outside of her pale. Mr. Bellew may at the last, for all we know, have taken a just view of his previous life, and died in the assurance of the Saviour's love, but in this case he certainly would not have found fault with the paragraph that has so wounded our correspondent, and which simply amounts to this, that the notice taken of Mr. B. would not have been bestowed on one who gave himself wholly to the work of preaching Christ, and that such a one would care little for the honour that cometh from man.

—THERE has been another fearful conflagration at Chicago, destroying 25 blocks (which would contain about 500 large houses.) The loss is estimated at four million of dollars, nearly a million sterling. It is a little over $2\frac{1}{2}$ years since the great fire there, and in that time the city has been rebuilt and with great care.

—WE have often expressed the opinion that Natives are buried or burnt before the life is out of their bodies. From time to time instances of persons giving signs of life after being placed on the pile are reported. One such is reported this week. The very moment they think a person dead the Hindoos proceed to dispose of the body. This not only involves the hazard of burning or burying alive, but it serves to facilitate crime. Some stringent regulations are needed with regard to this matter.

—THE Rev. Narayan Sheshadri gave a lecture last week, embodying some of the observations made during his recent visit to Europe and America. The room was filled, and all seemed greatly interested in the sketches given. He spoke particularly of the deep impression made upon his mind as to the progress which vital Christianity is making in Great Britain and America. Some of the matters chiefly dwelt upon have been already noticed in our columns.

THE destruction wrought by the bursting of a reservoir in Masschusetts may well impress upon all who have to do with such constructions the necessity of greatest caution. In India such reservoirs are needed for irrigational purposes; some have been made in this Presidency and others are called for. The reservoir in Massachusetts had been in use for ten years. About a score of mills relied upon it for their water power. A writer in the *Advance* describes the course of the flood:

"For three miles its way was through a lonely defile bounded on either side by hills. Just before reaching Williamsburg it found in a little meadow a house in which was a mother and a daughter. This was seized and borne on a wave thirty feet high. Before it was a valley filled with beautiful homes, in which were happy children and loving parents, and this was its field of action. In some cases the family had assembled for morning devotions, and with Bibles in their hands and words of prayer on their lips, went up among the glorified. An old Sabbath school scholar of ours, with his mother, wife and three children, his whole household, were thus translated in an instant, and a few doors below another family, father, mother and three daughters were swept away; and so for about a mile this flood, with a roar that was appalling, carried into eternity some sixty souls. It then leaped upon the restful, lovely village of Skinnerville. Its proprietor, by careful industry, had built it up and filled it with cheerful operatives. He saw the mighty wave as it was marching down the stream, rushed to his large mill, three hundred feet long, rang the alarm bell, and almost instantly his factory was cleared, and the old men that lingered were fairly pushed to the railroad bank. As he described it, it seemed like a wall thirty feet high crowned with buildings of all descriptions, prefaced by spray and smoke, and with a deep sullen roar, utterly indescribable. Barely reaching a place of safety, he turned to see twelve of his houses, and his factory, his pride and the monument of a life-long labour, disappear like an egg-shell tossed from the hands of a child.

Passing from valley to valley, sweeping away village after village, the flood pursued its way. From one village alone 50 persons were swept away.

"Among the heroes, who, at the peril of their own lives, saved hundreds of others, we gladly name George Cheney, who first mounted his horse at the lonely reservoir among the mountains and dashed down the gorge three miles, chased by the terrific mountain of waters, to Williamsburg. Then the mad ride of Collins Graves to Skinnerville and his shouts of warning to the imperilled ones. Jerome Hillman was driving up the road from the village below, and, catching sight of the wave, turned and galloped in advance of the roaring waters to warn Haydenville from the wrath to come so speedily. The poor man coming back an hour later found an upturned house and his wife among the victims. At Haydenville, Myron Day, on his way to Williamsburg to see his sister, utterly unconscious that she and her whole family were even then in the embrace of death and the very site of their house hardly known, turned for a two miles' mad gallop to Leeds over a lonely road, along the river's brink. Death in its most appalling form behind, and a village full of busy men and women just before, unless warned, hundreds must speedily be engulfed. The roar of the flood only incited to desperation, and rushing through the village street, he had barely time to give a notice which saved the lives of many for whom he risked his own life."

THE following extracts are from the *Times of Blessing*, Edinburgh, June 11:

Those who have mainly contributed to the warm interest which has come to gather round our daily prayer meeting, have during the past two weeks received great encouragement to go forward in the good work. Day by day, notwithstanding the important and interesting proceedings that were being carried on in the Assemblies sitting in the immediate neighbourhood, the area of St. John's Free Church was filled as the hour of prayer drew near. Ministers and laymen from a distance were *willing to absent themselves from the deliberations* of their Churches in order to join in the heavenly exercises of this quiet meeting. Many of them had cheering accounts to give of the Lord's work in places little heard of in public journals, but which are known and remembered in heaven. Others came humbly to beg an interest in the prayers ascending daily from faithful Christians attending this meeting. Some told of an outpouring of the Holy Spirit in parts of the country specially prayed for in Edinburgh; others earnestly desired that prayer should be offered up for a work of grace in their congregations or parishes. All without exception testified to the fact, which has often been referred to of late, that the Edinburgh daily prayer meeting continues to be the centre of attraction to all the Christians of Scotland. Hearts wearying for a blessing from above to visit their flocks or friends are cheered by knowing that hundreds are besieging a throne of grace in their behalf; and though separated from their praying friends, it may be, by many miles, they are as one, because they can unite in supplicating a common Father at the same hour. Surely when so many from all parts of the country are bearing emphatic testimony to the great good that is being done through our daily prayer meeting, this ought to be regarded as a special call to renewed zeal and earnestness."

At one of these noon meetings,

"The Rev. Mr. Grant having engaged in prayer, a clergyman who had been a missionary in South Africa read an interesting letter, giving an accout of a work of grace that has been going on in a Dutch Reformed congregation near the Cape of Good Hope. In April, the pastor of their church had given a full account of the work in Scotland to his people, with the most blessed results. On one occasion twenty remained after the service was over to be spoken with; and at another meeting about sixty came up round the pulpit, many of them weeping, to hear more of the way of salvation. A prayer meeting had been commenced by the young girls of the colony of their own accord, where some of Mr. Sankey's hymns, translated into Dutch, were sung."

Mr. Moody spoke of the cold formalism in many Churches, commending more union between the pulpit and the pews, and urging all Christians to

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show the gospel forth in their lives. He spoke to elders, parents, and Sabbath-school teachers, and also to young workers for Christ, exhorting all to be more earnest in their own spheres. No one who ever set himself to the work had ever failed in it. He made special reference to want of faith in the conversion of the young, and gave many touching incidents with the view of stirring up parents and teachers to more zeal in this matter.

The Rev. Mr. Munro, Strathtay, said he felt bound to make a statement, He had a number of years ago, by God's grace, been converted; but last winter he went to Edinburgh, and when he saw the work there he got a blessing, and was quickened in his own soul. He felt, on going back home, that he must get out of the old ruts, and get God's praying people to pray in earnest for a blessing. He intimated at once a change in his prayer meeting by introducing the singing of these hymns; and though with some doubts as to its success he was glad to say a great blessing had come on his congregation and the district. He gave one or two instances of conversions there lately,—one woman especially had been cold and careless, but at last could not resist the truth brought home to her by the beautiful hymn, 'Jesus the water of life will give.'

The Bombay Guardian.

SATURDAY, JULY 18, 1874.

TRAINING FOR MINISTRY. II.

How to read the Scriptures so as to become qualified for ministry, is our subject. It is really a subject for all readers, for the question may be reduced to this, How read the Scriptures so as to get the greatest amount of good from them. We premise that the way we propose is not intended to preclude other modes of reading the Bible, such as the cursory method, reading a whole epistle at one sitting for instance, or reading a number of chapters daily. Apart from this, and as of much more importance, we would have the Bible student give the greatest portion of the time available for this study to the concentrated method.

We would have the reader begin somewhere in the Gospels. We open at Mark vi. Let us take the first verse of this chapter:

"And he went out from thence, and came into his own country; and his disciples follow him."

I pitch my tent, as it were, upon this verse, and I mean to stay until I get some treasure. My principal aim is to be, myself wrought upon by what I read. I endeavour now to concentrate my attention upon this passage, turning aside only for such elucidation as may be furnished by other passages related to it. The first thing is to understand the statement made. *He;* by reference to the previous chapter, I find this to be Jesus. *He went out from thence*; from whence? In verses 20 and 21 of ch. v. we find that Jesus returned from Decapolis, or the east side of Galilee, to the other side, the west side. He was nigh to the sea, says Mark. Referring to Matthew, we find that Jesus, returning from Decapolis, the country of the Gergesenes, came to 'his own city,' and there it was that he restored the daughter of Jairus. How then does Mark, after relating the account of Jairus' daughter, say Jesus went thence to his own country? Is not this a discrepancy? Yes, to one who reads in a sceptical spirit. But if we regard these writings as inspired, we shall conclude at once that the seeming discrepancy is owing to our want of acquaintance with the facts. So we pursue our enquiries. What country or city may be called Christ's? Nazareth may, for it was there he spent the greater part of his life. Is there any other city in Galilee that could also be called his? What about Capernaum? The Concordance refers us to Matt. iv. 13. On leaving Nazareth he came and dwelt in Capernaum. When the people of Nazareth manifested their unwillingness to have him live there any longer, attempting even to cast him headlong from the neighbouring precipice, he left that city and removed to Capernaum. From that time Capernaum became the city of his residence, so far as he had any place of residence. So the discrepancy disappears: Matthew speaks of Capernaum; Mark speaks of a renewed visit to his former place of residence, Nazareth.

His own country. Let us dwell upon these words. Every man has his own country. A place endeared to him by many associations. The fact that he has grown up from childhood in it, endears it to him. We think of the many years spent by Jesus in Nazareth. He knew every corner and nook of it; had been in most of the houses; knew almost all the people by sight; had talked with nearly all of them. And how familiar was his form to them. How many things would be recalled to their minds by the sight of him. Well, by thus fixing our minds on the facts imbedded in the narrative, they gradually clothe themselves with reality to us. At first it is difficult to keep the mind fixed long upon a single verse; the mind is like an impatient horse, chafing at the bit; it longs to move on; or the fantastic law of association hurries it off to something very far from the matter in hand. Then you begin to scold your mind, and to get vexed; but don't do it; don't allow yourself to lose time in self-recriminations; patiently bring back your mind and begin anew. But make more account of the Spirit's promised help than of any mental effort. Pray as you read. Your desire is to be wrought upon by God's truth, and this is the very desire of the Spirit; and the only way in which you can get the good that there is for you in the word, is by this prolonged attention.

He came into his own country. What! after the scandalous exhibition of injustice and unkindness made by the Nazarenes on the occasion of his first sermon in their synagogue! Will he go there again? In other places, people crowd to hear him; they are ready to follow him by thousands into the wilderness; how very trying to the feelings of Jesus will it be to revisit the city of his childhood, and be met by renewed expressions of contempt and aversion! Nevertheless, he goes. Here is a lesson for me. The fact that my visits are unwelcome to certain parties is not a sufficient reason for keeping away; the unpleasantness of a duty does not make it any the less a duty. Let me learn this lesson; let me learn it now, before I go any further. My meditations will be of little use, unless a spirit of obedience goes into them. If I think of any neglected duty which I can just now perform, let me perform it, and then come back to my meditations. I must have then, in reading the Book, patience, desire, obedience, prayerfulness, faith. We have already found occasion for these, and have perhaps made progress in all these, in meditating on this clause.

Before we go any further, let us say that it is good to let alone commentaries until you have first given your protracted and diligent attention to the passage, with prayer for light, and reference to the explanations afforded by parallel passages. We do not deny that some commentaries are useful. But when they are brought in for the purpose of relieving our own minds of the obligation to think and study, they do harm. A truth which is shown us directly by the Holy Spirit, will take a far deeper hold of the mind than one that reaches us through a commentary.

How did Jesus go from Capernaum to Nazareth? We know from different parts of the record that his journies were made on foot. There was no railway train to whirl him there; no carriage and pair; no macadamized road. He and his disciples walked. Let me follow him in thought; see him pursuing his way through woods, over hills; now conversing with a traveller, now with his disciples; the string of his sandal breaks, he stops and mends it; they get wearied and sit down under a tree; they are thirsty and go to a well; they are hungry and one of them produces some bread; they find some place to pass the night in, but are kept awake hour after hour by the quarrels of some noisy travellers; they have seasons of prayer, and the woods are sometimes vocal with their songs of praise. But never do we see the lineaments of Jesus disturbed by impatience, discontent, resentment. Now what lesson is there for me here? I sometimes travel. Am I vexed when I do not have everything as I like? Am I impatient, discontented, complaining, because of the little annoyances that occur? Is the disciple greater than his master? Have I learned this lesson?

AM I WILLING?

Referring again to the letter of M. M. R. we are far from thinking that it is necessary for sin to be present with us, in order that we may realize the preciousness of Jesus, the value of His blood, our dependence upon His grace. We have shown in our last that we must be ever, and in all things, dependent on Christ, and no less dependent after entire sanctification than before. Sin just so far as it has place in us, is an exclusion of Christ, a separation of our self from him, a darkening of the mind with regard to him. The moment that a man honours Christ by believing in him as a Saviour *now perfect*, now able and willing to save him from his sins, and receives him as such, and is made aware by the witness of the Spirit that the fulness of Christ's power to save is enjoyed by him, in that moment Christ becomes inexpressibly more precious than ever before. We do not believe that sin makes anybody evangelically humble. Sin and humility are diametrically opposed. Sin is selfishness in some form or other. It is when God's love is reigning in the heart, and when the mind of Christ is formed in us, that we get true humility.

With regard to the life-long conflict to be waged by the believer. We are soldiers of Christ. We are to fight the good fight of faith. We are to follow our Leader and Commander, the great Captain of our Salvation. We need armour, even the whole armour of God. We wrestle not with flesh and blood, but with spiritual wickednesses in high places. To succeed in this conflict we need the whole armour of God. Now

what is this whole armour? It is nothing less than entire sanctification. Look at the description given of it. The loins girt about with truth; the breastplate of righteousness; your feet shod with the preparation of the gospel of peace; the shield of faith; the helmet of salvation; the sword of the Spirit. What place is there here for sin? The truth, righteousness, faith here described as the Christian's armour, are not mixed with their opposites. The ordinary representation of the Christian life is that we must spend our time in fighting *for* our armour, not *with* it. *And just when we succeed in getting the whole armour, we are snatched away to a region where such a thing as conflict is unknown.* So, too, where the Christian life is compared to a race, we are exhorted to lay aside every weight that we may rightly run; not to run in order that we may get rid of our weight at the end of the course. And it is just this that so terribly paralyzes the Christian world at the present day; the fact that almost all are spending their strength and time in battling with the evils of their own nature, which they can never vanquish until they by faith bring in the power and grace of Christ, while they are wanted on the battle-field, to fight for the deliverance of sin's multitudinous captives.

The cross of Christ, whereby we are crucified unto the world and the world unto us, accomplishes this by showing us the odiousness of all sin and exciting in us the intensest loathing of it; by showing us further our utter inability to cope with it; by showing us finally that Christ not merely atones but frees. Our rising with him is our self-abandonment and our reception of him for all that life of holiness that he would have us lead, in order that we may be the salt of the earth. But if the salt has lost its savour wherewith shall it be salted?

A very great responsibility attaches to all ministers of the Gospel, with reference to this doctrine of Christ's present willingness to save His people from their sins. At the very thought of preaching it a terrible spectre of public odium rises up to warn the preacher back from this path. But a servant of Christ is not "worth his salt" if he is to be hindered by such a spectre from ascertaining and doing the Master's pleasure. Leave human authority out of the question, and resolve by the grace of God to learn from the Master himself his will in the matter. If any man will do his will, the same shall know of the doctrine. His will is that we should be holy. Be ye holy. Can I doubt that this is his will? What is holiness but just conformity to his will? Whatever he would have me to be to-day, I am bound to be to-day. My obligation is not less than this, and not more. Am I willing? Not, Can I? That is not the question. It is he that undertakes to supply the needed grace. Am I willing to be freed from sin? To have done with it? To give up everything that even leads to it? To trust Christ for all my happiness, to-day and every day? To abide in him as the branch in the vine.

This is the question that we would affectionately urge upon our readers, as a necessary preliminary to the study of this question, Am I willing?

Wilt thou be made whole?

—Use what talent you possess. The woods would be very silent if no bird sang there but those who sang best.—*Anon.*

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

DEAR SIR,—Enclosed please find copy of a letter from a Chaplain of the Church of England to a well-known Missionary.

This letter came while I was at the above Missionary's, and was handed me by him at my special request.

Its contents may instruct, certainly will amuse, many of your readers.

Yours truly,
MERCHANT.

Bombay, 15th July 1874.

(COPY.)

ST. MATTHIAS,

Bombay Pres. 1st July, 1874.

SIR,—You have sent me your reports now for some 2 years. Please do not trouble to send them me again, as I have no interest in your so-called mission. As Americans, I consider that you have enough to do in the U. S. without sending people out to increase our present unhappy divisions in the Catholic Church in India, by *unauthorised* Presbyterian Missions from another nation.

Yrs. truly in our B—L.

* * *

SIR,—I have read with great pain your allusions to the late Mr Bellew, and I must say that I think them as unnecessary and uncalled for as they are uncharitable.

Anything more unworthy of the columns of a religious paper like yours, than a paragraph that I have just read in your issue of the 11th July, I have seldom seen.

J. H. W.

Epitome of News.

SATURDAY, JULY 11, 1874.

—A contemporary says: "His Excellency Lord Northbrook has forwarded a donation to Mr. Gregson of Rs. 100 towards the funds of The Soldiers' Total Abstinence Association, and gives expression to the pleasure he has in assisting him in his efforts to promote the welfare of the British Army in India. The Association numbers 4,539 members in the army. In the artillery there are ten Temperance Societies. In the cavalry three. In the Bengal Presidency twenty-three in the infantry. In the Madras Presidency three. In the Bombay Presidency four, and twelve Garrison.

—The *Times of India* says that Mr. W. J. Addis, C. E., has invented a machine for dyeing goods of various descriptions, which performs in a day what takes the native dyers more than a week, and also cleans, dries, glazes and folds the material. The machine is to be worked by bullocks.

—*Indian Statesman:* "The other day, at Calicut on the West Coast, a female, engaged in some occupation on the steps of a large tank, slipped off into deep water and drew another woman, who had attempted to rescue her, into the same predicament. Both were drowned, though but for the extreme jealousy with which the waters of the tank are guarded by caste observances, they would have been saved. Help was on the spot in the form of certain low-caste people—probably pariahs—who, it is said, 'tendered their assistance' to save the lives of the drowning women, but 'were prevented' by the inexorable laws prohibiting contact between them and the water of the tank. And so the unfortunate creatures were left to their fate."

MONDAY, JULY 13.

—A Chinaman has recommended Missionaries in China to discard consular help and content themselves with such protection as the native authorities afford. The *Friend of India* says about this: "A gentleman who has had a long experience in the country records the unmistakeable fact that you meet with fifty cases in which hatred to foreigners is grounded on our opium trade to one in which it is grounded on the protection accorded to the missionary or his persecuted convert."

"It is not the protection which we are compelled to accord our countrymen in China that has given rise to the unbending hostility of the natives: it is the false and malicious reports which have been circulated by Boodhist and Confucian priests charging missionaries with being disciples of the Evil One, magicians and malignant diffusers of all that is diabolical. Remove the impression which these lying rumours have created in the minds of the uneducated millions and there will be no more stoning of Christian converts and their teachers. For the rest our Opium wars and treaty render it still more true of China than of India that the message of the missionary, which is to all people, suffers from his identification, in the eyes of the natives, with the conquering power."

At the May meeting of the Church Missionary Society the Bishop of Victoria (Hong-Kong) thus vigorously denounced the opium trade as the opponent of Christian Missionary work:—"The great mischief that is done is by the trade in opium. It has been said that it was found there by the East India Company. Let me say it was found there in a very small quantity indeed. We have cultivated the taste for opium; we have encouraged the growth, and we are responsible for the increased consumption that is going on year by year. Another defence is that the Chinese want it, but surely you will not say that that meets the morality of the question. I have been again and again stopped while preaching with the question, 'Are you an Englishman? Is not that the country that opium comes from? Go back and stop it, and then we will talk about Christianity.' The Chinese are ashamed of the practice of smoking opium, and want to get rid of it, but they have no power to get rid of it.

—*Friend of India:* "The Rev. Mr. Miller, of the Free Church of Scotland Mission, has suggested to the representatives of other Missionary Societies in the Southern Province, the advisability of establishing a College in Madras to be called the "Christian College of Southern India." It is urged that native Christian youths should be stimulated to continue their studies in such an institution instead of doing so in a purely secular establishment."

A scheme like this, for Bombay, was brought forward some years ago in our columns.

"The Presbyterian Board of Foreign Missions in the United States reports the sum of $618,000 as contributed to its treasury in the last year. This is the largest sum ever received in one year, and is the largest sum ever contributed to Foreign Missions in one year by any society in America."

"A life like that of Rev. N. Devadasan, of the London Missionary Society, shows how safe the Indian work will one day be in the hands of native pastors. In early years a Brahmin, he remained after his conversion, to the end of his life, an earnest catechist evangelist, and since 1866 the ordained pastor of the church at Nagercoil, in Travancore. At the time of his death on January 9th he had under his charge more than 1,000 souls. Imprisoned during his heathen days for some act of gress oppression toward a person of lower caste, it had in recent years been his Saturday morning joy to distribute rice to the poor. Once noted for his violent temper, the only fault alleged in his ministry was his mercifulness toward offenders. Caring for more than 1,000 people in his congregation, he wore himself out with evangelistic labours among the heathen."

—Fall of rain up to Saturday, 31 inches at Byculla.

—The death of the Sultan of Lahej is reported.

—*Indian Mirror:* "On the night of the 6th instant, a burglar, who entered into a cottage at Bally, and was removing the property of the occupant, was suddenly bitten by a cobra. His death was instantaneous. The next morning his dead body was found lying half-way between the room and the compound."

We never before heard of instantaneous death caused by the bite of a cobra. Fear may have had something to do with it.

—*Times of India*: "The Thakore of Futtehgurh, a tributary State of the Kissengurh Maharajah, died very suddenly lately while on a journey. His followers assert that he has not met with his death from natural causes. The Thakore will be chiefly remembered by his rebellion against the Maharajah's authority towards the end of last March. He declared his independence, and shutting himself up in his capital, defied the Maharajah and all his works. Troops and artillery were ordered from Delhi to besiege the place, which was in a very tumble-down condition. But, before they arrived, the Thakore listened to reason and declared for the Maharajah."

—Mr. W. J. Rivett-Carnac, C. S, late Judge of Moradabad, died at Nynee Tal on Thursday night.

—Several notable cures of water leprosy are said to have been effected at Jhansi, by a native.

—A Brahmin adopted the Mahomedan faith last week.

—An axle of a waggon attached to a down goods train broke near the Jumna bridge between Sirsawa and Jugadree station in the S. P. and D. Railway. The waggon, says the Lahore journal, was dragged for about half a mile, damaging the permanent way to such an extent that the line had to be taken up and re-laid.

Tuesday, July 14.

—*Bombay Gazette:* "We hear on good authority that fifteen Marine Insurance Offices in London, in 1872, with an aggregate revenue from premiums of £2,488,000, lost £728,000 more than their receipts in that year. The losses amongst the French underwriters, in 1872, were also enormous. 1873 was also a year of heavy losses for both London and Paris underwriters. As underwriters work for profit, and not for loss, they will probably now see the folly of the reckless reduction of rates of marine insurance that has taken place within the last four or five years. It is very evident that either rates must be raised or much more stringent measures be used in seeing that ships are not overloaded, that they are better manned, and more carefully navigated than many are at present. Another terrible shipwreck has happened at King's Island, Basses Straits. The *British Admiral*, 1800 tons, bound from Liverpool to Melbourne, was wrecked on that island on the 23rd of May. Out of 88—crew and passengers—9 only escaped with their lives. Of the 11 women passengers none were saved. The details of the wreck are of the most harrowing description. The remains of the wreck sold for £2,150; the loss of ship and cargo is expected to amount to about £100,000."

—Prince Mirza Muhammad Hamid Ali Bahadur, the eldest son of the King of Oudh, died of cholera on Wednesday night. He was only 35 years old.

—*China Mail:* "The war in Formosa appears to be vigorously pushed by the Japanese, while there is authentic information that the Chinese are about to make them withdraw. Shên Pao Chên, formerly Governor of Kiangsi, has been appointed to negotiate with the Japanese Commander-in-Chief, with instructions to use threats if diplomacy fails. It is stated that the Viceroy of Fuhkien is in disgrace for allowing the Japanese to land on Chinese soil without making any effort to prevent them.—The *Agamemnon*, the first of the tea steamers, grounded in the river after leaving Hankow, but finally succeeded in getting off on the 28th ult. She is now reported as having passed Singapore on the 10th.—It is said that the French Minister has approved the action of the Consul-General at Shanghai in reference to the late riot. The Ningpo men concerned in the riot have been punished by flogging."

—*Times of India:* "We are glad to see that a Committee has been formed to perpetuate in some way the memory of the late Dr. Bhau Daji. In reference to the form this memorial should take, we may venture to observe that nothing would have been more acceptable to Dr. Bhau, if he had lived, than the establishment of a hospital for the cure of lepers. It was the one object of his last years to watch the working of his remedy, the nature of which is, we believe, known to many. That he did much is acknowledged; and that he had any unworthy object in concealing for a time the nature of this supposed remedy, no one, we suppose, would seriously maintain. If he had lived and been satisfied of the success of his experiments, no doubt he would have published the details of his system, and the world would have had the benefit of it. At all events, now that he is gone, we can honour his memory by alleviating the miseries and trying to cure the diseases of the numerous wretched lepers in this Presidency."

The hospital should be in Bombay, we think. Dr. Bhau Daji belonged to Bombay and was identified with our city.

—The Rev. H. Corbett, American Missionary, was driven out of Chefoo last year, and his house attacked and plundered. Inquiry was made, but the Taotai was made to believe that nothing had been done to Mr. C., but that he had been guilty of kidnapping children. Mr. Sheppard, U. S. Consul, then took up the affair, and there was a new trial, of which the *N. C. Daily News* gives an account: "The trial began on the 24th May, and occupied six days, at the end of which Mr. Corbett's case was substantiated. Several men were convicted of complicity in the riot, and were sentenced to punishments varying from 80 to 40 blows of the heavy bamboo; the Tepos of Kwo-pu and Hwa-yen were also degraded from their offices and flogged. The Taotai did not think the entry on Mr. Corbett's premises amounted to burglary; though they had been undoubtedly entered, after his departure, and the furniture carried off. He therefore imprisoned the persons in whose possession articles of his property had been found, and ordered them to make good among themselves the total value; further requiring all the accused to enter into a bond for Mr. Corbett's personal safety while he might remain in the Che-meh district. These sentences having been agreed upon, in consultation between Mr. Sheppard and the Taotai, the culprits were had before the Court on the 4th instant, to receive punishment. The Taotai further gave a sharp and sensible lecture to the accused, and has since issued a proclamation, relating the case, and threatening severe punishment in case of further disturbance."

—*Times of India:* "Our mode of conducting marriages in this enlightened nineteenth century is barbarous, but that of conducting funerals is infinitely more so. I wonder who was the man who first invented that hideous structure, the Hearse? I know of only one man who had a fancy for it. An Indian Prince, when on a visit to Calcutta, was so struck with a hearse and mourning coaches, that he purchased them. On returning to his capital, he always used the hearse for state occasions, reclining in it at full length, whilst the grandees followed in the coaches. After the hearse and coaches, what can be more barbarous than the men with streamers and mourning bands? It is a very old story of the man who was dismissed because no one with an equally melancholy countenance could be found to match him. In England the mutes combine two professions, which to the superficial thinker would seem to be as far apart as the poles. In the morning they are the melancholy mutes, but in the evening the cheerful hired waiters at an evening party. It may be supposed that the former profession would be too much for any man if he did not combine it with the waitership in the evening. The combining of the two is a benevolent provision of nature. Sending empty carriages to follow a funeral procession as a mark of respect to the deceased is a custom worthy of this age of sham and humbug. An anecdote is told of a late Lord Chancellor, that when his wife died, he said he had paid every respect to the poor lady—he had sent his carriage to her funeral. It is bad that these barbarous customs should prevail in England, but it is worse that they should have been transplanted and taken root in the capitals of India. It is hard that even in death we should be governed by petty fashion. Fashion and death, what a gulf there is between the two words! The other day, when glancing over the *Queen*, a newspaper for ladies, we came across the following in the answer to correspondents:—"Minnie.—It is not fashionable to mourn more than six months for your grandmother." What a sarcasm on poor human nature! Society only allows you to indulge in six months' grief for your grandmother. What duration of time is fixed by the fashionable world for a mother-in-law?

—It is said that paper can be made from the megass, that which is left of the sugar-cane after it has been crushed.

Wednesday, July 15.

—*Bombay Gazette:* "It appears Meer Ahmed Khan, the Pathan, who was a few days ago convicted of adultery with Mrs. Lennon and is at present working out his term of imprisonment at the Common Jail, is a deserter from a Beloochee regiment in which he had enlisted in 1867. We understand that his commanding officer had addressed the Commissioner of Police on the subject, requesting that the Pathan be sent up to head-quarters immediately on the expiration of his sentence."

—*Melbourne Argus:* "On Saturday, June 6, the *Tom Morton*, of the Eastern and Australian Mail Steam Ship Company, and the *Jason*, the pioneer steamer of a new line, having for its object the circumnavigation of the Australian Continent, under the auspices of the Netherlands-India Steam Navigation Company, both entered Hobson's Bay. The *Tom Morton* is the first of the Torres Straits mail steamers which has ventured as far as Melbourne. The *Jason* is from Batavia via Adelaide, with a cargo of sugar for this port and Sydney, and after clearing out at the latter port she will proceed to Brisbane and other Queensland ports, and also call at Port Darwin and Sourabaya on her way back to Batavia."

—A correspondent of the New York *Evening Post* offers some original suggestions regarding the construction of ocean steamships. He thinks that the passenger steamship should be of about the same length as at present, but broader and shallower, with lines adapted to speed, and not to carrying capacity; also that the entire hull, excepting the space required for engines and coal, should be filled up with very small air-tight and water-tight compartments or cells, so as to make the ship a gigantic life-preserver. All the state rooms and quarters he proposes should be on the main deck.

The time has come for something of the kind. As passengers and goods are separated on the railways, so they should be at sea.

—Berlin is said to have doubled its population in the last 15 years.

—The publishers of *Punch* have been fined £40 for a carricature of Sir William Carroll.

—*Brisbane Courier:* "Australia has now a population of over 2,000,000, and besides doing a considerable intercolonial coast trade, carries on a very extensive business with Great Britain, America, and other countries. The value of the imports in the year 1873 exceeded £25,000,000, and the exports were about £30,000,000. A country containing such vast resources, and with a population fast increasing, has surely a great future before it. In order to advance the progress of the country, and to lay the foundation of a great nation, it is of the utmost importance that the Australian colonies should be consolidated under one Central Goverment. Unity is strength. The population of Australia is now large enough to form a respectable power, for it is about the same as that of the North American colonies when they proclaimed their independence and formed themselves into the United States, and it is not very far behind that of Canada. In climate and natural resources Australia is far superior to the latter country. By consolidating the Australian Governments under one central power, many important advantages would be obtained that are now useless to attempt by any single colony, and a national pride would spring up with the people that would stimulate them to take a greater interest in the general welfare of the country. Australia would then take a more important position among the nations of the earth."

Thursday, July 16.

Overland Mail, June 26: The Duke and Duchess of Edinburgh have left England for Jugenheim.

A report that the Queen was about to visit St. Petersburg is authoritatively contradicted.

The Fifth Triennial Handel Festival has been most successfully celebrated at the Crystal Palace under the management of the Sacred Harmonic Society.

At the jubilee celebration of the Societies for the Prevention of Cruelty to Animals a letter was read form Her Majesty expressing her warm interest, and enclosing 100*l*.

Ministers have agreed to carry over the Friendly Societies Bill to next session. The Factories Bill has passed through committee.

The Licensing Bill for the amendment of the Act of 1872 passed the third reading by 328 votes to 39. Sir Wilfrid Lawson moved its rejection; Mr. Goschen, in a sarcastic speech, recommended its acceptance.

Amongst the deaths recorded this week are:—Sir J. R. Wolseley, Bart.; Sir A. Nisbet, R.N.; Dr. J. Harding, late Bishop of Bombay; Col. W. A. J. Mayhew, Bengal Retired; Col. E. Thompson, Deputy-Commr., Seetapore; Col. J. R. Raines; Lieut. Col. C. Taylor, late Madras Art.; Lieut-Col. G. Haines, late Madras Art.; Mr. E. Fuller, P. W. Dept., Ceylon; Mr. J. C. M. Bellew; and M. Jules Janin.

The Paray le Monial pilgrimage, which was made so much of last year, is now given up. The enthusiasm has cooled. The committee, failing to obtain sufficient funds for the trip, advertises that the money for tickets already taken will be returned.

Differences have arisen between the Turkish and Persian Governments, in consequence of, first, the alleged seizure and maltreatment of Turkish subjects by Persian pilgrims, who attacked a Turkish frontier garrison upon the latter interposing on behalf of their countrymen; and, secondly, of the refusal of the Persian Government to deliver up a Turkish nomad tribe numbering 2,000 families who had escaped across the frontier into Persia. The Porte insists upon the delivery or removal of the tribe to a distance, threatening even to employ force in the event of non-compliance. The questions being still unsettled, the relations of the two Governments are considerably strained.

—A contemporary says that Dr. Schliemann, the explorer of Troy, was "originally a grocer's assistant, who devoted half his income of £32 a year to mental improvement. He bribed a bibulous scholar to read to him the Iliad, of which he did not under-

stand a word, for the sake of its stately rhythm. He used to master a language in a fortnight for mercantile purposes, and amassed a noble fortune by industry and self-denial, that he might devote it to such a work as the excavations of the Troad.

—Miss Agnes Strickland, whose death is announced, has been forty years before the public as an authoress. She wrote the lives of the Queens of England and the Queens of Scotland.

—The *Cape Argus* of May 26th contains the following tribute to the enterprise of Mr. James Gordon Bennett and the courage and ability of Mr. Stanley: "By the last mail from England Sir Thomas Maclear received letters from his friend, Dr. Livingstone, written shortly before the death of the great traveller. In one letter Livingstone tells Sir Thomas: 'Stanley behaved nobly. I was in abject misery at Ujiji, stomach and bowels so out of tone, a little bit of meat produced violent diarrhœa, and was entirely in the Banian and the Ring's hands, and could expect no aid from him, but would die rather than be beaten, and proposed, as soon as I gained a little strength, to work my way down to Baker for aid. Then Stanley came on the scene, divided all his clothes into two heaps, and insisted on my accepting one. I only wanted a jacket, for I had only an old red one out at elbows—a pretty D. C. L. of Oxford! Cooked dainty dishes with his own hands to stimulate my appetite, placed all his goods at my disposal, and wanted me to go home and recruit and come back. Could I hide what I had been doing and what I expected to do from one overflowing with kindness, seeing I had despatches ready which would soon publish all I had done to all the world? I spoke freely, and bless him who saved me a weary tramp to Baker, and probably saved my life.' In an unfinished letter, dated Lake Bangweolo, South Central Africa, Livingstone says: 'I have a party of good men selected by H. M. Stanley, who, at the instance of James Gordon Bennett, of the New York *Herald*, acted the part of a good Samaritan truly, and relieved my necessities. A dutiful son could not have done more than he generously did. I bless him."

—*Bombay Gazette:* "Yesterday afternoon a remarkably influential meeting was held in the Town Hall to discuss the recent revision of contract which the Conservative Government are said to have made with the P. and O. Company on the occasion of the latter desiring to be allowed the concession to run their steamers direct through the Suez Canal. All the speakers brought facts and a considerable degree of eloquence forward in support of the statements which have recently issued from the Bombay Chamber of Commerce, and the petition which was ultimately adopted cannot surely fail to secure justice for India when read together with yesterday afternoon's proceedings."

—The Chicago *Tribune* thinks that Gov. Ames, of Mississippi, deserves the thanks of the whole country for the resolute stand which he has taken in regard to dueling:

"As Southern Illinois has long been made the fighting-gound for St. Louis roughs and bruisers, so Mississippi has been made the bloody ground upon which the so-called chivalry of New Orleans has settled its debts of honour. First under Gov. Ames' administration came the duel between Col. Rhett and Judge Cooley, in which the latter was killed. Gov. Ames decided on this occasion not to interfere, believing, as the harm was done, that it would be a preventive for the future. The Governor's reasoning, however, was not very sound. The man who kills his opponent in a duel is usually regarded as a hero by the scions of chivalry. Soon another duel followed between two citizens of New Orleans, who had a mutual misunderstanding which could not be settled except by shooting at each other. As usual, they came over to Mississippi and fought. The Governor grew a little angry and impatient; but, as no one was hurt, and as there were no heroes, he said nothing. Next followed the duel between Phillips and Bienvenu, also on Mississippi soil. The latter was killed. Then the Governor determined to stop this kind of work, and he telegraphed the authorities to arrest all persons engaged in fighting duels in the State, and to prosecute them to the full extent of the law. Nothing intimidated by this order, another chivalrous couple came over the other day, armed with pistols and equipped with wine, cigars, and eatables, snd accompanied by a squad of newpaper reporters to chronicle their valiant deeds. No one was badly hurt; but the whole crowd was locked up, and the Governor was notified that there was a jailful of chivalry at his disposal. The temper of the Governor may be inferred from his own words: "I propose to have them all indicted and punished, as an example. I am going not only to find true bills against them, but also against the participants in the others; and if I cannot get them in this State I will issue requisitions and have them brought here and tried. They need not think because it is the custom in Louisiana, that it is, or is going to be, the custom in this State. If I can't get witnesses against them I will have some one of the number to turn State's evidence, and will convict them on that. If they all refuse to testify, then I can, under the laws of this State, send them to jail until one does." Such language as this means business, and indicates that the chivalry of New Orleans will have to do its fighting at home or run risks of imprisonment, which must be very distressing to those who have such a fine sense of honour."

Friday, July 17.

—The *Advance* says: "A most powerful work of grace is in progress at Macomb, Illinois. Rev. E. P. Hammond and sixty-seven workers, a car-load from Quincy, St. Louis and Hannibal, were there May 15, 16. The way was already prepared, and the whole city was moved. About three hundred conversions are reported. Surrounding towns have sent in delegations, which, returning, have organized meetings, and the work seems only just begun."

—*Bombay Gazette*, London: "South America is now in immediate communication with England. The long range of submarine cables which begins at Australia and Hongkong at one end, and finishes on the shore at Pernambuco, is now in the hands practically of one management—the Eastern Company. The Brazilian Telegraph Company is not amalgamated with the former, but the directors of both undertakings are nearly the same men, and their interests are identical. Beyond Pernambuco the messages are carried down the coast along the the lines of the Western and Brazilian Telegraph Company, one of Albert Grant's enterprises; and beyond Monte Video messages are transferred to the Overland Transandine line, as it is termed, which reaches to Valparaiso and other parts of Chili. There is an element of uncertainty about the land portions of the route, since the region beyond Mendoza is almost uninhabited, and is certainly uncivilized, while the volcanic nature of all the country near the Andes exposes a line of telegraphic wire to risks exceeding even those encountered in Siberia. Still the entire South American continent may now be said to be linked to us by telegraph, and, when the brauch to Panama from the West Indies is completed, the only gap in the circuit of the globe will be the space extending from San Francisco to Japan."

The line to the Mauritius and the Cape is more needed than one across the Pacific.

—Deaths last week, 252.

—The *Mirzapore*, with the next mails, left Aden yesterday at 7½ A. M.

—*Times of India:* "The Chinese have not yet succeeded in suppressing the Panthay insurrection, and the road to China via Bhamo is still closed. The Panthay Commander Tasakon holds out though surrounded with Chinese troops."

—Mr. Hooper, of the *Madras Mail*, is to edit the *Friend of India*, in succession to Dr. Smith, says the *Times of India*.

—*Bombay Summachar:* "About five days ago, at Tavdi, a farmer who was suffering from hernia suddenly became insensible. His friends and relations, thinking him dead, took him to the burning ground and burnt him alive. The heat of the funeral pile revived the insensible man, who cried out, "O God, I am burning." It was, however, too late to save him."

Selections.

PROTESTANT CHILDREN IN ROMISH SCHOOLS.

(From "*An Appeal on Behalf of Christian Education, by H. W.*")

We are getting anxious to draw this paper to a close, but it would be incomplete in a most important particular, if the unscriptural teaching many of the children of our churches are receiving at Romish Schools was left unnoticed.

This is a sore evil, one that for years has powerfully checked the progress of evangelical Christianity, and one that seems almost beyond our strength to contend with. The only course of action that gives any promise of success is that of "doing likewise."

The Church of Rome knows, full well, what our churches seem determined not to know, or certainly not to act upon, that religion must be carried into everything, and have a place above secular instruction; and further, that in their religious opinions and convictions most people will be what early training has made them.

Acting upon these views, she turns all her strength towards perfecting and extending her educational institutions. Time and money; a numerous staff of well trained teachers, and the labours of the most talented of her clergy are given to the utmost limit of demand for the work, and while never failing to give *abundant* religious instruction, and never forgetting that the chief object of her schools is to build up, sustain, and extend the Romish faith, she still manages to conduct the secular educational work with a success not surpassed by the best schools elsewhere. As the consequence of this, her schools have become her main strength, by which she not only holds fast those born within her pale, but extends her borders, Romanizing our Protestant churches, and perverting our children.

How are we to counteract this perversion? It certainly is not to be done till we have schools giving equal secular advantages, and where the Bible is—to say the least—as prominently and constantly taught as Rome teaches her church doctrines.

To try to persuade most parents against sending their children to Roman Catholic Schools, while they see a worldly advantage by so doing is about as hopeless a proceeding as can well be imagined. They will not see that their relation to their offspring has been constituted for any nobler or better purpose than to secure them advantages *in this world*. What is to befal their children, after all of earth has passed behind, and only eternity is before them, is a matter that seems to give them no concern whatever. However as this paper will likely reach the hands of some such parents, a little detail in placing before them what they are doing *against* the eternal welfare of their children may not be utterly lost labour.

They are sending their children where the "free grace" of God is denied,—where it is taught that Christ is not the one mediator "between God and man," and his death *not* a perfect atonement for sin, where in short all Christ's mediatorial functions as Prophet, Priest and King, are more or less set aside—where the Virgin Mary is worshipped,—dead men are acknowledged as demi-gods, hearing the prayers of human beings at the same time in all parts of the world,—where the idolatry of the Mass is practised—where it is taught that the most impure of their priests, can create a God with three Latin words—where auricular confession is taught, thus making necessary the mediation of a priest,—where the whole Gospel is perverted by the teaching that a man can give absolution for sin—where you learn contempt for God, by being taught that in change for a money payment "the Church" will make you free to break his law with impunity—where the Bible is declared to be *not* the only rule of faith and practice, and a Pope's Bull, and the ruling of Church Synods, and Councils, are placed above it—where the Bible is denied to the people and those who would place it in their hands are spoken of as "pests" and "pernicious"—where in short the authority of God, the teaching of His Holy Word, the work of Christ, and the power of the Holy Spirit, are forbidden to be acknowledged except in the particular way sanctioned by a hierarchy, who desire to stand between God and man, and make themselves the arbiters of our everlasting condition. Not one of the prominent doctrines of Scripture but is abrogated by the decrees of the Romish Church, "It is not—" we are quoting from reliable authority "it is not Believe on Christ and thou shall be saved, but Believe on me the Pope and thou shalt be saved, believe otherwise than I teach, and thou shalt be damned. This is expressly set forth in the Tridentine profession of faith."

It seems incredible that parents can be found who will send their children in the way of learning these, and like doctrines, while they profess to be members of a church,—and profess to be training their children up as members of a church, that denounces all these things as anti-Christian, dishonouring to God, destructive to true faith, and vital godliness, and more than perilous to eternal interests. If done, with full knowledge of the utter antagonism there is between the teaching of "Rome," and Protestant churches, it would be hard to conceive a more atrocious inconsistency; but we believe an explanation of reasons, would afford another illustration of the utter neglect of religious education for years past. They know not what they do, and, we must add, those who ought to advise them

better are too often content to look on and say nothing.

The standard reply to those who do speak to them is that "the religion of the children is not interfered with." This may be true so far that no open and direct Romish teaching is given, but is there no such thing as indirect teaching? And again have example, influences, and associations of a particular kind no effect whatever upon children? Have the clergy of Rome no vows to fulfil? Have they so little affection for their church, and so little faith in the religion they profess, as not to care about making converts? We say, most powerful influences are in operation, and so winning in their character, that we may safely challenge the production of a child educated at a convent who at last has not formed Romish attachments, and having also a disposition to neglect and question plain Bible-teachings.

Miscellany.

—From the Church Missionary Society's Report for Western India, 1873; The Rev. C. F. Schwartz, Jooneer:

"With regard to my chief work, itineration, I have much pleasure in saying that, in company with my family and our native helper, I was able to carry it on in excellent health and with scarcely any interruption for nearly seven months from the 7th of November 1872, till I became temporarily disabled by an assault with a large stone thrown at me by a furious young man.

One great adverse circumstance, at least in my part of the Poona districts, is experienced from most of the Government school-masters; they often openly show a hostile feeling against preaching, they almost invariably dissuade their boys from going to the Missionary, and actually forbid them to buy our books; whereas in former years they were readily bought. This is a very sad fact, especially because this adverse influence is exercised by men who ought to be foremost to enlighten the people."

The Rev. W. A. Roberts, Malligaum:

"With regard to Malligaum itself, and our work more immediately connected with it, though we have not to report any adult baptisms, yet the past year has witnessed steady labour in the propagation of saving knowledge. The villages round have been visited, and the preaching in both the bazars regularly maintained. We generally get good-sized audiences, who listen attentively to our message and offer but little opposition. I think we may say a greater proportion of the higher class of the natives has been seen among the listeners than was noticed last year."

The Rev. R. Nowroji, Aurungabad:

"The elderly woman, sister of our evangelist Bapuji, mentioned in my last Report, has been baptized, with her two children. The sacrifices she has had to make are of no ordinary description. Not only has she had to give up her husband, but she is debarred from holding any intercourse with the rest of her children. She is fortunate in being allowed to retain possession of her two little children, whom her husband endeavoured, through the assistance of the Nizam's authorities, to take away, but the Acting Bazaar Master very wisely decreed that, on account of their tender age, they should continue to enjoy their mother's protection.

I have also had the pleasure of baptizing Shivaji, brother of the late excellent Adjutant-Jemadar, with his interesting family, consisting of a wife and two children. He is upwards of 55 years of age, and although the British Government has had his better days in their service, for which he receives a life pension, he does not, as most men do at his age, spend his time in idleness. He carries on a quiet trade, and is a fair specimen of a clean, industrious, and enlightened Christian man.

The faith of one of my Christians was greatly tried by the severe illness of his daughter, who was brought so low that, humanly speaking, no hope was left of her recovery.

The father, in his restless anxiety for the recovery of the child, sought the aid of an elderly Christian man. "I know of only one remedy," said he, "and I am ready to use it for your child without loss of time; my remedy is prayer. Kneel by the side of the dying child, and we shall pray for its recovery through the tender mercies of Christ, our great Physician." After prayer the old man, with a countenance full of joy and assurance, told the parents "I have used my remedy: be assured that our prayer is not only heard but answered; your child is not to die: it will most surely recover." And such was the case."

The Rev. L. Maloba, Booldana:

"The Native congregation at this station consists of ten men, eight women, and seventeen children.

There are two Scripture Readers with me; one of them has been stationed at Goomee for the last six months. He preaches in the neighbouring villages. The other goes along with me. In the year under report I visited, in all, 197 villages, some of which I visited twice or thrice. I sold tracts and books to the amount of Rs. 75."

The Rev. J. Sheldon, Kurrachee:

"The life that is shown in the Native Church, which has increased in numbers from 51 to 65, is most hopeful. The time seems to have arrived when its members, feeling their responsibility, will endeavour not only to preserve the purity of their own body, but also to make it aggressive.

The *Brahmos* have been silent, if not inactive, during the year. It may be interesting to quote from a letter lately received from one who, as he tells us, in a weak moment joined this sect. "Brahmoism," he writes, "is too cold for me. I solemnly declare that my only hope of salvation rests upon the Lord Jesus Christ."

The Rev. A. Yarnold, Hydrabad:

"At the commencement of the cold season I closed the school for the vacation, and, in company with Rev. A. E. Cowley (Kurrachee) and Scripture-Reader, I started upon a short tour in the deputy collectorate of *Mahomed Khan's Tanda*. We visited eleven towns and villages, and always had large audiences, and, with one exception, very attentive ones. The seed thus sown is emphatically "bread cast upon the waters."

—From Captain Angelo's Lecture on the Liquid Tyrant, Alcohol, in *On Guard*:

Even in my own limited experience, I can mention the case of a comrade who contracted the habit of drinking to such an extent in this country that we could not keep him sober. I lived with and attended him through an attack of Delirium Tremens. As soon as he was in a state to travel, we packed him off to Bombay for England as an irreclaimable drunkard, with a quiet hint from the Colonel of the *Regiment never to come back to it.* He took his six months' leave at home in a lunatic asylum, and to our inexpressible astonishment turned up again at the end of it sober as a judge and cured of the disease of dipsomania. The cure, however, only held good, so long as he totally abstained. He met an old chum of his corps. It destroyed the spell and the disease broke out again in all its wonted fury. Within a week of his commencing his old tricks he appeared drunk at the Orderly Room, and had to send in his papers. He disappeared from among us, and the last I heard of him he was safely ensconsed in his old asylum.

Is alcohol food? Most people undoubtedly think it is, and medical men are to be found who tell us so. But if you were ill of any other disease you would take the best advice you could get. Would you not? Well then, let us consult the most eminent physicians of the day on that point. Men, who all admit, are the masters of the science. What do they say? I am quoting only first-rate men.

Dr. Dundas Thomson says, "It is a remarkable fact that alcohol when added to the digestive fluid produces a white precipitate, so that the fluid is no longer capable of digesting animal or vegetable matter." Todd and Bowman add "The use of alcoholic stimulants retards digestion." Basham states, "it completely suspends the secretion of the gastric fluid;" the eminent French physiologists, Lallemand, Perrin, and Duroy declare, "it passes from the body as it entered unchanged." While Professor Miller boldly maintains that "Alcohol is not food in any sense of the term." Well now if any man chooses to assert his own individual opinion in opposition to such a mass of scientific evidence as that, let him adopt his own nostrum, but I say that be he medical practitioner or not, he assumes a fearful responsibility in persuading others to believe that alcohol is food. Used as such we are told it "tends to generate disease more or less, especially in certain organs, the brain, liver and kidneys."

Science stigmatises it as a poison and a drug, and denies that it possesses nutritive power.

The spur does not give strength to the horse, neither do stimulants supply power to man. True the spur makes the animal go faster, but we soon knock him up if we constantly punish him. In the same way alcohol quickens the pulsations of the heart, but we run our lives out very fast by always applying that stimulant.

If we insist upon putting on steam and keeping up high pressure, we must the sooner wear out the machinery. In fact, as Dr. Munroe has shown in his admirable treatise on this very subject, perfect health can only be obtained by total abstinence from all intoxicating drinks.

As for crime; we all admit it is, for the most part, the result of the drinking custom of the day. I feel sure there is not a military man present who could not relate many a tale of woe to illustrate this fact as it operates in the army alone. For myself I have seen enough of it to sicken the hardest heart. I have seen men of the highest culture, and intellect, and of naturally the sweetest disposition, transformed by brandy into fiends. Twice I saved from self-destruction one of the dearest, bravest and most brilliant man I have ever met, and in both cases he attempted my life in return. Perhaps the saddest case I can call to mind is that of an officer of a very crack Regiment, who lived in the next room to mine in Fermoy Barracks some years ago. He was considered at the time, physically the finest man in the British army. He boasted, and I never heard it contradicted, that he measured more round the chest than any other man in it. He was particularly handsome and as smart an officer on parade, as he was a splendid specimen of a man. He was Adjutant of his corps and had conspicuously distinguished himself on the Kaffir war. His breast was covered with medals, though comparatively a young man. He began by losing his Adjutancy through drink. Then he carried on his games with a vengeance. He was one of a party, who, for a bet, locked themselves up in a room and threw the key out of the window, pledged to drink within a certain period a fearful quantity of liquor. They won the bet, but one of the party died from the effects of it. One night, I remember, he went round the sentries and turned all their boxes on to the top of them—you may imagine what a commotion that created. He frequently got delirium tremens, when it required ten men to hold him. Notwithstanding this, he became engaged to a lovely and wealthy girl, but in a fit of delirium he entered a jeweller's shop in London and purchased a magnificent diamond bracelet for her, for which he gave a cheque signing the name of a titled officer of the Coldstream Gurrds. He was arrested in Dublin for forgery in presence of his intended bride and her aged mother. The poor old lady sank to the ground never to rise again, while the unfortunate girl lost her reason, and the wretched man, of whom I speak, failing to escape conviction on the plea of insanity, was sentenced by a jury of his countrymen to end his days as a felon. How many more instances do we not know of men ruining not only themselves, but their wives and little ones—abandoning all—position, fortune, character and honour to follow the bottle containing the demon—alcohol: truly the devil's own peculiar agent, or, to use a happy quotation, his especial masterpiece of villainy intended to slay both soul and body, the consummation of his scheme for thwarting man's redemption introduced with the lie which is repeated now by many a lip "that it is good for food, it is pleasant to the eye and to be desired to make men wise." The arch fiend prepared his trap warily and skilfully to catch *every* bird, to suit *every* palate, to enslave victims of *every* grade. For some the coarsest preparation suffices. An officer of great experience, who only lately left this station, speaking of a campaign in which he was engaged in the most uncivilized part, not only of this country, but probably of the globe, the Garrow Hills on the eastern frontier, described the people to me as little better than cannibals, living naked like monkeys and apes in trees, subsisting on berries and the fruits of the forest, yet these savages drink hard.

It is the only sign of humanity they possess. They use large holes in the solid rock as vats in which they throw tobacco and other herbs, leaving them to ferment, and return after an interval to drink this vile decoction, the smell of which is sickening to a degree and discernible at an immense distance, while its effects are simply maddening.

For disease—we affirm that the habit of drinking stimulants is of itself a disease of the direst type. It enfeebles the mind, weakens the body and decays the whole structure. As a solitary instance of its mastering influence over a powerful mind, look at Byron, probably as strong an intellect as God ever put into the body of man. Take two of his verses—This one penned in a revel.

"Long life to the grape! for when summer is flown,
The age of our nectar shall gladden our own,
We must die—who shall not? May our sins be forgiven,
And He be shall never be idle in Heaven."

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

The other written, to use his *own* words, in a "lucid interval of thought."

> "The spell is broke the charm is flown,
> Thus is it with life's fitful fever,
> We madly smile when we should groan,
> Delirium is our best deceiver."

I say, compare the impiety of the first drunken composition with the stern truth of his sober moment. His was truly a great mind, diseased by intemperance, diverted from its noble aspirations to low and debasing purposes through drink, to which he eventually succumbed in the most abject misery—mind and body sacrificed to the "goblet" whose praises he had sung so powerfully, yet so impiously.

TELEGRAPHIC NEWS.

Paris, July 9th, Evening: Marshal MacMahon has sent a resolute message to the National Assembly, declaring his seven years' power to be irrevocable, as the Assembly, by voting it, enchained its own sovereignty to it. He demands the immediate organization of his powers, because it is his imperative duty to insure tranquility and security. The Assembly have refused the urgency for a motion for dissolution.

London, July 10th: The House of Commons last night commenced the discussion on the Archbishop of Canterbury's Public Worship Regulation Bill. Mr. Gladstone strongly opposed the measure as being fraught with danger.—Mr. Dorrington has been unseated, and Mr. Stanton (Liberal) has been declared elected M. P. for Stroud in his stead.—The British exports for the month of June amount to £19,375,000, showing a decrease of £92,000; the imports amount to £34,125,000.

Paris, 10th: The Judge entrusted to enquire into the Bonapartist propaganda has recommended the prosecution of M. Rouher.

13th: The *Figaro* has been suspended for a fortnight on account of its having published an attack on the National Assembly.

Berlin, 12th: Disturbances have taken place among the peasants in East Prussia, which have been caused by the new Districts Regulation Law.

Madrid, 12th: The Carlist leader General Darregaray has caused several Republican prisoners to be shot, and announces his intention to carry on the war without mercy.

London, 13th: Sir Charles Staveley has accepted the post of Commander-in-Chief of the Bombay Presidency, with the local rank of Lieutenant-General in India. He proceeds to Bombay early next month.—His Royal Highness the Prince of Wales, in receiving through Doctor Leitner an address from the Lahore Anjuman, expressed his great satisfaction at the (success of the ?) Punjaub University College.

14th: In the House of Lords last night the Scottish Church Patronage Bill passed its second reading by 307 against 109 votes.

Berlin, 13th: An attempt to assassinate Prince Bismarck was made to-day, while he was driving in the neighbourhood of Kissingen. A young man fired at him, but the ball only slightly injured him in the wrist. The would-be assassin was arrested, but his name is at present unknown.

14th: The man who assailed Prince Bismarck is a journeyman cooper from Magdeburg and a member of a Roman Catholic Society. He has confessed that his intention was to assassinate the Prince. A priest supposed to be implicated has been arrested. The affair has caused great excitement in Berlin, and much sympathy is manifested.

London, 15th: Advices from America state that a tremendous conflagration is now raging in Chicago; every effort is being made to check it, but, owing to a strong wind, the flames are quite uncontrollable.

Paris, 14th: In the National Assembly, M. Magne's proposal to increase the Salt Tax has been rejected by 363 votes against 256.

London, 14th: In the House of Commons last night, Mr. Gathorne Hardy, in reply to a question from Mr. Gardner, said that he had drafted a Bill for the settlement of the claims of officers in the late Indian Ordnance Corps, but thought it desirable to submit it to the inspection of some of the parties interested, in order to secure its passing the House. He hoped to introduce this Bill in a short time.—Obituary: Miss Agnes Strickland; Monsignor Merode.

London, 16th: The conflagration at Chicago has been extinguished; twenty-five blocks of houses have been burnt down; the loss is estimated at four million dollars.—In the House of Commons, last night, the Archbishop of Canterbury's Bill passed the second reading without a division.—General Edwin Beaumont has been appointed a member of the Council of India.

Paris, 15th: The National Assembly have passed a vote involving the rejection of M. Magne's whole scheme for new taxes.—The Constitutional Bill, drafted by the Committee of Thirty, as a substitute for the Bill introduced by the Left Centre for revising the Constitution, was submitted to the National Assembly to-day. This maintains the title of President of the Republic, and establishes Ministerial responsibility to the Two Chambers. Marshal MacMahon is alone to possess the right to dissolve the Assembly and no modification of the Constitution can be made during the Septennate unless Marshal MacMahon proposes it. The debate on this Draft will take place on Monday next.

PASSENGERS SAILED.

Per P. and O. Str. *Hindustan, July 10*:—(additional)

For Southampton.—Capt. C. H. Shephard, Mr. T. M. Wilson, Mr. W. Haselwood, Mr. J. Leighfield, and Rev. J. Williams.

For Brindisi.—Mr. J. C. Kidd and Hon'ble X. Y. Z.

For Venice.—Dr. F. W. Doolittle, Mr. C. Griese, Mr. J. M. Murray, and Mr. Warwick.

PASSENGERS ARRIVED.

Per Str. *Strathclyde, July 14*,

From London:—Captain and Mrs. R. A. Prideaux, five children and European servant, Mr. and Mrs. Smith, Mr. Subapathy's ayah and three servants, Captain and Mrs. J. Philips, and two children, Mr. and Mrs. Wallinger, three children and ayah, Mr. J. W. Ruddoch, Mr. W. R. Grove and native servant.

Per P. and O. Str. *Golconda, July 15*:

From Venice.—Mr. F. Doderel, Mr. and Mrs. Wilkinson.

From Brindisi.—Mr. J. B. Hallum, Col. J. Jones, Mr. T. W. Brown, Capt Lockhart.

From Southampton.—Dr and Mrs. Grant, Mr. W. Stone, Mr. Maurice, Miss E. Forgie, Mr. W. H. Davey.

Per Str. *Arabia, July 16*:

From Genoa.—Captain Faunce, Mr. and Mrs. Selleger, Mr. and Mrs. Jackson, Mr Boseck and brother, and Mr. Heller.

From Messina.—Mr. Orsola Luneday, Mr Mich. Saraci, and Mr. Cona Fania.

From Aden.—Mr. and Mrs. Biranberg and child and Mr. Carl Mores.

PASSENGERS SAILED.

Per P. and O. Str. *Australia, July 17*:

For Southampton.—Mrs. Towson and child, Mrs. Maunsell and infant, Surg. Major and Mrs. Parson, Miss Edwards, Mr. Losacke and infant, Colonel and Mrs. Holmes and two children, Mr. C. A. Fitzroy, Mr. C. Wood, Mr. H. B. Crosse, Miss Walsh, Captain F. Bailey, Captain H. Cotton, Mrs. Skipsey and infant, Rev. T. M. B. Paterson, Mr. H. Grendon Tippet, Mr. and Mrs' Swinton and four children, Mr. H. A. Hamilton, the Rev. Mr. Appleton and three Misses Appleton

For Brindisi.—Mr. V. B. Schalch, Mr. R. J. Richardson, Mr. W Lamb, Mr. Levinge, Miss Percy Falkener, Mr. F. L. Brown, Mr. Mallin, Mr. G. A. Ballard, Major F J. Pollock.

For Venice.—Mr. G. H. Wright, Mr. E. W. Stoney, Mr. E. Hosking, Mr. Schroder.

For Suez.—The Rev. Mr. Higgins.

For Aden.—Colonel F. Schneider, Mr. P. R. Patel.

Domestic Occurrences.

BIRTH.

HENDERSON—July 11th, at the residence of her father, Mr. J. Pyne, Chinchpoogly, the wife of Mr. R. B. Henderson, Indus Steam Flotilla, of a daughter, still-born.

DEATH.

HUMBY—July 10th, at Sholapore, Elizabeth Amelia, the infant daughter of S. Humby, aged 4 months and 17 days.

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